THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."*—PETER.

No. 36, Vol. XXI. Saturday, September 3, 1859. Price One Penny.

## IS BRIGHAM YOUNG A PROPHET?

Having treated on the prophetic character of Joseph in a former article, it is but a continuation of the subject to glance at the motive power manifested in his successor. Doubtless the question, "Is Brigham Young a Prophet?" may seem strange to the Saints who are in the habit of bearing that testimony to the affirmative which they are conscious of possessing. But as there are many who doubt it, and still more who disbelieve it, in the world, and as we should be able at all times to give a reason for our faith, we will proceed to show some of the grounds we have for believing him to be not only a prophet, but a Prophet of God in the truest and fullest sense of the word.

The eye that can scan the horizon of the future, and from the marks which slowly unfold themselves can describe somewhat of the great beyond, may well give its possessor a claim to be ranked among the wisest of earth's mighty ones. But the mind that can pass beyond the limits of the present, traverse the boundless expanse that rises in silent majesty before it, and, bearing away its treasured secrets, unfold the glorious panorama to our wondering gaze, to study and profit by, as well as to comfort and forewarn us, ought to command our attention as one of Heaven's choicest favoured ones.

If consummate wisdom displayed under circumstances the most trying and peculiar,—if ability to lead, guide, and govern a great and growing people, commanding unanimity of thought and action unparalleled in the history of the world,—if a clear and unclouded foresight, enabling its possessor to pilot that people through mazes of intricacy, duplicity, and fiendish scheming, be deemed sufficient to stamp a man truly great and noble, then Brigham Young stands without a parallel among living men. But though all these displayed in the superiority of his course mark him as the subject of inspiration, we can still adduce evidence of a more positive nature to prove him a Prophet of God. There have been few men who have occupied the position he holds who have given more direct utterance to the prophetic spirit that accompanies his calling than he has done. More direct evidence could be adduced to prove Brigham a Prophet, and Heber has oftener given utterance to the voice of prophecy in direct terms. Nay, he often calls Heber his Prophet, and the fact of the latter magnifying his prophetic calling as greatly as he does, while his testimony is ever plainly uttered of his noble leader's position as "Prophet, Seer, and Revelator," is of itself sufficient to convince any candid and honest mind that Brigham is of a verity what our heading queries.

But we will introduce one or two plain predictions, the fulfilment of which having taken place will sufficiently prove what we desire.

In the spring of 1852, President Young.

told the Saints in Deseret to build forts, in which they could defend themselves and property from attacking enemies, stating plainly that war was gathering thick over the world and would needs begin at the house of the Lord.

Shut up within the bulwarks of the mountains, and far from the bloodthirsty mobocrats who had driven them so often, they seemed so secure from enemies of every kind that many were unwilling to believe the word of the Lord unto them. But when, a few short months after, the shrill war-whoop of the savage red man echoed through the valleys and kanyons of their mountain homes, and the Saints were falling under the deadly rifles of their Indian foes, they realized that God had a Prophet upon the earth, whose warning voice should not be despised nor treated lightly. Having realized for themselves the truth of the prediction in part, they waited with confidence its entire fulfilment and turned their expectant gaze towards the East. The printing press, steam, and mail-carriers soon furnished them with the looked-for information that five of the most powerful nations on the earth were engaged in a deadly struggle. While but a short time before, at a congregation of the subjects of these same powers in the "World's Fair," *poems* of peace were loudly chaunted by a popular poet, and echoed throughout the land in the following language:—

"Glory to the God of heaven!
Peace on earth; towards men goodwill!
Now shall honours due be given
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice as men and brothers
To befriend each other thus."

The fires of war lit when that struggle commenced have burned with fierceness since, and the Prophet's words have thus far been fulfilled to the very letter, despite the negations of the world's united wisdom.

On the 31st of July, 1853, speaking on the same subject and the troubles incurred through disobedience to the counsel given, when again urging the propriety of building forts, he used the following plain and emphatic language:—

"Brother Brigham, do you really think we shall ever need them?" "YES, I DO. All the difficulties there are in the community this year is not a drop in comparison to the heavy shower that will come." (*Journal of Discourses*, Vol. I., page 170.)

The words were plain and could not be misunderstood; yet how they could be fulfilled surpassed human wisdom to understand. They, as a people, were daily becoming more powerful; their enemies among the Indians were daily becoming less so. Eleven hundred miles of undulating prairie, untenanted save by the savage buffalo and various animals of the plains, with a few red hunters, stretched its wavy bosom between them and the confines of civilization, where discord and rapine fraternized for unhallowed purposes. Hidden away in their new-made homes, there was not the remotest prospect of any mightier foes arising than those they had conquered. The people believed, yet could not understand. But four years later, when the sound of armed hosts marching to invade them burst upon their ears, they recollected the words of the Prophet then pronounced and subsequently repeated, and testified to their literal verification.

For six years had plenty blessed the homes of Israel. Their lands gave forth an abundant increase, and the smiles of Heaven cheered their arduous labours.

But plenty often makes us forget our poverty and look with thankless gaze on the kind hand that has blessed us, while the favours we enjoy are lightly thought of. So it was with many of the Saints. Instead of using the blessings they enjoyed as wise stewards for their Lord and Master, and storing them up for trying times, as commanded, they commenced to trade them off to the very men who desired their destruction. This unwise conduct called forth the reprehension of the Lord, and his servant gave utterance to the voice of inspiration in the following words:—

"I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted, if this people do not appreciate their blessings and improve upon them." (*Millennial Star*, Vol. XV., page 131.)

Many believed, but placed it far in the future, while some doubted, till the myriad swarms of grasshoppers swept like a fierce cloud over the land; the earth radiant with life and variegated vegetation before it; behind it, the dry red

clod mocked the labourer's cares; while the chastened people owned the correcting hand of a wise parent in the trying famine that ensued. These predictions and their subsequent fulfilment, though few, are significant, and prove the prophetic spirit of the man who now leads the destinies of Israel; and as a faithful watchman gazing over the illimitable expanse of the future, he warns of approaching danger, and points out a refuge to the confiding and obedient. His sermons and speeches contain many plain and pointed prophecies, partly fulfilled and fulfilling, which prove him acquainted with the position, movements, and destiny of the nations, and forcibly recall the language of Amos—"Surely the Lord God doeth nothing, but he revealeth his secrets to his servants the prophets." The superhuman wisdom displayed in the movements of the Saints, falsifying all the calculations of the world, and producing results the very opposite of those anticipated, may be placed to the account of anything that shallow-brained hierarchs and their followers may please; but to every one possessing the spirit of truth, they are evidences of the plainest character that God leads his people by the voice of prophecy. While the scathing judgments threatened upon the nations, and so plainly approaching, cause the hearts of the honest to thrill with gratitude that the Almighty has deigned to inspire a man who can safely guide the honest in heart where they can find shelter, "while the overflowing scourge passes over."

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## HAPPINESS.

BY ELDER JOHN LINDSAY.

There is a feeling or desire in the organization of man that prompts him to lively action through life, even "from the cradle to the grave," or from the time he begins to understand anything about his own existence and the existence of things around him. He seems to have an intense desire in all his pursuits through life to obtain a certain object, and that object is happiness. He manifests this desire in all his prominent actions; and this fact is well demonstrated in the history of almost every son and daughter of Adam. Although it is more intense in some than in others, still all manifest it to a greater or less degree. Look at the busy world around us, rich and poor, merchant and mechanic, king and mendicant, all—all are labouring hard, both physically and mentally, to obtain this great object.

This feeling is not confined to man only: the lower orders of creation manifest also to a certain degree the same instinctive desire. They also have their sense of happiness or comfort, and they often show great sagacity and use much physical exertion to secure the same; and if man will do anything that will add to or assist them to accomplish this object, what will they not do to serve him? If you prove by actions of kindness to certain species of the animal creation that you wish to befriend and treat them well, and succeed in impressing this upon them, they will endure all kinds of fatigue, face every kind of danger, and will even lay down life to save you,—thus showing gratitude for anything done that adds to their happiness or comfort.

Now, we think that no one, after having reflected upon the matter, will dispute that this desire has been implanted in man by an allwise and munificent Creator, and that, too, for a great and glorious purpose. The question may be asked, then, Has the great Father of our spirits made provision for the same? We answer in the affirmative. There is not a desire implanted in man but can be amply satisfied, if he will only take a legitimate course. We do not pretend, however, to say that all his heaven-born desires will be satisfied at once; for as one righteous desire is satisfied another is created; and so on he will go from one degree to another, ever following in the track of his great Leader.

Although, however, it is common to all

men to have this desire, they do not all take the same course to gratify it, but rather the opposite of this. Every one chooses his own course, and almost every one's course is opposed to that of his neighbour's. The miser, for instance, seeks it in gold and silver, and what he considers to be the precious things of the earth. These he hoards up and stores away in some secure place; and when all the world around him are in silent repose, he winds his way with stealthy steps to glut himself over his ill-gotten wealth. But here he is disappointed in his anticipations. He does not realize the happiness he expected. There is still a great vacancy in his insatiable soul. In fact, instead of adding to his happiness, it tends in many cases to produce the opposite effect. Hence despair takes hold of him. After all his toils and labours, and perhaps *crime* too, he still finds himself without the object for which he started. He begins to think that happiness is beyond his reach, and the stern realites of life are looking into his greedy eyes. Again: The desperate speculator, whose fortunes are wrecked, and who has not the moral courage to battle through, finds that life to him has become a blank, or a load too heavy to carry. The monster idea then enters his brain to put an end to the existence that God has given him, thinking thereby to put an end to all his trials and sorrows. But here again he is disappointed; for he will wake up in the spirit-world and find to his horror and dismay that he has increased them tenfold, and will be called upon to render unto his Creator an awful account for the deeds done in the body.

This is the course that thousands and tens of thousands of our fellow-creatures are taking. If they do not, miser-like, place their happiness on gold and silver, they do it upon something else that is equally worthless in its nature. Every one builds up an idol in his own mind, thinking that if he can only obtain possession of that, his happiness will be complete. But even if successful in obtaining it, he finds out, after all, that he has only been deceiving himself, and this drives him to madness. Hence the many suicides that occur among all classes of society; and we are bold to assert that society never will arrive at a happier state so long as men will persist in a course of this kind. We admit, however, that the "good things of this life" will undoubtedly tend greatly to our comfort and happiness. It must be very evident to every reflecting mind that this was the very end that the Lord had in view in creating them, and that they are conducive to this object; but they of themselves will never fill up the vacancy which men feel. We therefore do not condemn men for trying to obtain possession of the things of this world. What we object to is the great error which they have fallen into in allowing their whole time and attention to be taken up with them, and neglecting to nourish, strengthen, and cultivate the nobler qualities of their nature, by the cultivation of which they would rise in the scale of intelligence and become noble and dignified beings, having wisdom within them to know how to rule and govern all their feelings and desires, and power and wisdom to guide and direct them in that channel that would bring joy and satisfaction to them at all times.

Before man can well accomplish this object, however, it is indispensably necessary that he should comply with the conditions of the Gospel; and through a strict obedience to those conditions, he will receive the promise of the Father—namely, the gift of the Holy Ghost,—which gift will enlighten his mind, quicken his understanding, and enable him to see and comprehend the great plan of redemption that the Lord has provided for his children. He will also begin to realize the true relationship that he bears to his Father in heaven, which will create a renewed desire in him to be more faithful and diligent in trying to bring forth and develop the noble attributes of his nature; and not only so, but he will begin to contemplate the fallen condition of the human family; and if called upon, he will become a powerful instrument in the hand of God in doing good upon the earth, in helping to bring to pass the great "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" and if he will continue in this God-like course, he will attain that position which the Lord had in view in sending him upon the earth—namely, to become a sacred and exalted being, having overcome all evil and secured thrones, principalities, and powers in the eternal worlds.

# PRAYER.

"But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." "*Ye ask and receive not*, BECAUSE YE ASK AMISS."—JESUS.

Perhaps on no principle of our holy religion are we less united than in the manner of presenting our petitions to our heavenly Father. How often do we hear Elders, when called upon to pray in our public assemblies, constantly making use of the personal pronoun *I*, when they are or ought to be the mouthpiece for the whole. Again: How many, when called to officiate, will use the exact words they have probably used for the last ten or fifteen years; so that all who have been accustomed to hear them know almost to a word what they will say and when they will have done! Is it not high time to do away with this stereotyped and parrot-like system, and that all should endeavour to pray with the spirit and the understanding also, that we may approach our heavenly Father in a way and manner that will be acceptable to him, in order that we may receive those blessings for which we pray? Jesus, on one occasion, told his disciples that they received not, because they asked amiss. How highly important it is, then, my brethren, that we should know how to ask aright.

Again: How often is it the case, when a number of the Priesthood are called upon to lay on hands in the ordinance for the healing of the sick, and one is called upon to be mouth, that the sick person will at the same time hear two or three muttering their prayers after their own fashion! Here is a division of faith at once; whereas he that is chosen as mouth should have the concentrated faith of the whole, and the lips of the rest should be silent until the general "Amen" is given at the close, so that this oneness of faith and voice may draw down those blessings which the sick stand in need of.

And again: We are not one in our mode of calling upon the Lord to bless the emblems of the body and blood of our Lord and Master. Sometimes we can hardly tell whether the officiating Elder or Priest is blessing his daily food, or not! Another will ask God the eternal Father to bless the emblems to the souls of all who may partake of them, that they may have his Spirit to be with them to the end; but omit altogether the very person whose sufferings and death they are met to remember! "Do this in remembrance of me," was the injunction of the Saviour.

Now, there is no need for any doubt on this important ordinance, if we only make ourselves acquainted with the commandments and covenants given by Christ to his Church. For the information of those Elders who have not possessed themselves of a copy of the Doctrine and Covenants and the Book of Mormon, I beg to submit the following quotations for their consideration:—

"And the Elder or Priest shall administer it [the sacrament]; and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen. The manner of administering the wine. He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (*Doc. and Cov.*, p. 73.)

Without infringing further upon your valuable space, I hope my brethren who cannot buy can borrow the above-named works; and I would also refer them to the *Book of Mormon*, page 551.

If these broken remarks should be of use in bringing us more to a spirit of unity in these things, to God shall be ascribed the glory, through Jesus Christ.

H. H. C.

# HISTORY OF JOSEPH SMITH.

(*Continued from page 557.*)

[July, 1843.]

A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey, part of them going to Daviess County, and part into Caldwell. This was in the month of October, 1838.

In a short time after their arrival in Daviess and Caldwell Counties, messengers arrived, informing the new citizens of Caldwell and Daviess that the mob was marching to Daviess County, with their cannon with them, threatening death to the citizens, or else that they should all leave Daviess County. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the Governor and one to Austin A. King, Circuit Judge, imploring their assistance and intervention to protect the citizens of Daviess against the threatened violence of the mob.

These memorials were accompanied with affidavits, which could leave no doubt on the mind of the Governor or Judge that the citizens before mentioned were in imminent danger.

At this time things began to assume an alarming aspect both to the citizens of Daviess and Caldwell Counties. Mobs were forming all around the country, declaring that they would drive the people out of the State.

This made our appeals to the authorities more deeply solicitous as the danger increased, and very soon after this the mobs commenced their depredations, which was a general system of plunder, tearing down fences, exposing all within the field to destruction, and driving off every animal they could find.

Some time previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens, an association was formed, called the Danite Band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, senior,) was for mutual protection against the bands that were forming and threatened to be formed for the professed object of committing violence on the property and persons of the citizens of Daviess and Caldwell Counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those signs and words secret, so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others, who would flee to his relief at the risk of life.

In this way they sought to defend each others' lives and property; but they were strictly enjoined not to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number, or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the beforementioned counties; and from this association arose all the horror afterwards expressed by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The Militia were ordered out under the command of Major-General Atchison, of Clay County, Brigadier-Generals Doniphan, of Clay, and Parks, of Ray County, who marched their troops to Daviess County, where they found a large mob; and General Atchison said, in my presence, he took the following singular method to disperse them:

He organized them with his troops as part of the Militia called out to suppress and arrest the mob. After having thus organized them, he discharged them and all the rest of the troops, as having no further need for their services, and all returned home.

This, however, only seemed to give the mob more courage to increase their exertions with redoubled vigour. They boasted, after that, that the authorities would not punish them, and they would do as they pleased.

In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell and such of the citizens of Daviess as they had marked out as victims from the State.

A man, by the name of Cornelius Gillum, who resided in Clay County, and formerly Sheriff of said county, organized a band, who painted themselves like Indians, and had a place of rendezvous at Hunter's Mills, on a stream called Grindstone. I think it was in Clinton County, the county west of Caldwell, and between it and the west line of the State.

From this place they would sally out and

commit their depredations. Efforts were again made to get the authorities to put a stop to these renewed outrages, and again General Doniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them.

General Doniphan came to Far West; and, while there, recommended to the authorities of Caldwell to have the Mititia of said county called out as a necessary measure of defence, assuring us that Gillum had a large mob on the Grindstone, and his object was to make a descent upon Far West, burn the town, and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The Militia were accordingly called out. He also said that there had better be a strong force sent to Daviess County to guard the citizens there. He recommended that, to avoid any difficulties which might arise, they had better go in very small parties without arms, so that no legal advantage could be taken of them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

Missouri has three courts of law peculiar to that State—the Supreme Court, the Circuit Court, and the County Court; the two former about the same as in many other States of the Union. The County Court is composed of three Judges, elected by the people of the respective counties. This court is in some respects like the Court of Probate in Illinois, or the Surrogate's Court of New York; but the powers of this court are more extensive than the courts of Illinois or New York.

The Judges (or any one of them of the County Court of Missouri) have the power of issuing Habeas Corpus in all cases where arrests are made within the county where they preside. They have also all the power of Justices of the Peace in civil as well as criminal cases. For instance, a warrant may be obtained from one of these Judges by affidavit, and a person arrested under such warrant.

From another of these Judges, a Habeas Corpus may issue, and the person arrested be ordered before him, and the character of the arrest be inquired into; and if, in the opinion of the Judge, the person ought not to be holden by virtue of said process, he has power to discharge him. They are considered conservators of the peace, and act as such.

In the internal regulations of the affairs of Missouri, the counties in some respects are nearly as independent of each other as the several States of the Union. No considerable number of men armed can pass out of one county into or through another county, without first obtaining the permission of the Judges of the County Court, or some one of them; otherwise they are liable to be arrested by the order of said Judges; and if in their judgment they ought not thus to pass, they are ordered back from whence they came; and, in case of refusal, are subject to be arrested or even shot down in case of resistance.

The Judges of the County Court (or any one of them) have the power to call out the Militia of said county, upon affidavit being made to them for that purpose by any of the citizens of said county, showing it just, in the judgment of such Judge or Judges, why said Militia should be called out to defend any portion of the citizens of said county.

The following is the course of procedure: Affidavit is made before one or any number of the Judges, setting forth that the citizens of said county (or any particular portion of them) are either invaded or threatened with invasion by some unlawful assembly, whereby their liberties, lives, or property may be unlawfully taken.

When such affidavit is made to any one of the Judges, or all of them, it is the duty of him or them before whom such affidavit is made to issue an order to the Sheriff of the county, to make requisition upon the commanding officer of the Militia of said county to have immediately put under military order such a portion of the Militia under his command as may be necessary for the defence of the citizens of said county.

In this way the Militia of any county may be called out at any time deemed necessary by the County Judges, independently of any other civil authority of the State.

In case that the Militia of the county is insufficient to quell the rioters and secure the citizens against the invaders, then recourse can be had to the Judge of the Circuit Court, who has the same power over the Militia of his judicial district as the County Judges have over the Militia of the county. And in case of insufficiency in the Militia of the judicial district of the Circuit Judge, recourse can be had to the Governor of the State, and all the Militia of the State called out; and if this should fail, then the Governor can call on the President of the United States.

I have given this *expose* of the internal regulations of the affairs of Missouri, in order that the Court may clearly understand

what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things that General Doniphan, who is a lawyer of some celebrity in Missouri, gave the recommendation he did at Far West, when passing into Daviess County with his troops, for the defence of the citizens of said county.

It was in consequence of this that he said that those of Caldwell County who went into Daviess County should go in small parties and unarmed; in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations, the Militia of Caldwell County was called out, affidavit having been made to one of the Judges of the county, setting forth the danger which it was believed the citizens were in from a large marauding party, assembled under the command of one Cornelius Gillum, on a stream called Grindstone.

When affidavit was made to this effect, the Judge issued his order to the Sheriff of the county, and the Sheriff to the commanding officer, who was Colonel George M. Hinkle; and thus were the Militia of the county of Caldwell put under military orders.

General Doniphan, however, instead of going into Daviess County, soon after he left Far West returned to Clay County with all his troops, giving as his reason the mutinous character of his troops, whom he believed would join the mob, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks, of Ray County, also came to Far West, and said that he had sent on a number of troops to Daviess County to act in concert with General Doniphan. He also made the same complaint concerning his troops that Doniphan had, doubting greatly whether they would render any service to those in Daviess, who were threatened with violence by the mobs assembling; but, on hearing that Doniphan, instead of going to Daviess County, had returned to Clay, followed his example and ordered his troops back to Ray County; and thus were the citizens of Caldwell County and those of Daviess County, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks were conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The Militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob, after all the authorities of the State had been recalled, except the force of Caldwell County, commenced the work of destruction in earnest, showing a determination to accomplish their object.

*(To be continued.)*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*SATURDAY, SEPTEMBER* 3, 1859.

A Present Work—Concentration of Efforts.—The Church has many interests, and many parts are comprehended in the work to be accomplished. Those interests will be gradually unfolded in due progression, answering to the purposes which the Lord is about to bring to pass; and the parts will be given to the Saints to perform, according to his wisdom and contingent circumstances. Those interests are not only many at the present period of the work, but they are multiplying and are constantly varying consistently with the Divine will, answering to surrounding circumstances and to meet present wants.

The parts of the work for present and direct operation are not always the same, nor are the Saints required to operate always on the same point. There will be a changing of the parts under active operation, and variation in the interests of the cause. Indeed, each day will bring its own work, answering not only to the general standing interests, but also to the wants of the day and the peculiar interests of the present time. The reasons for this variation and modification of interests, and this alternate changing, or bringing up of new parts for operations, are easily understood. Circumstances change, and all the

world are moving and altering their relative positions. They are passing through changing scenes, showing varying phases of human growth, re-producing old acts, and making up new passing events peculiar to this momentous and mysterious age. This is not only true of the Saints, but also of all mankind; for all mankind seem to be now on the move, and old nations that have remained unchanged for thousands of years are now passing through a series of changes and becoming subjects of revolutions. Now, the Lord shapes and unfolds and varies and prepares his work to answer to all this universal moving, so that as events come round his growing kingdom may be ready to embrace them, until the great consummation is brought about.

Then, again, when any part of the work is completed, if done well, it has not to be done over again, but merely preserved and kept in good order. Other parts are then brought before the workers, and their energies, faith, and skill directed to those prominent points. The work of yesterday is performed, the labour of to-day is here, and the greater parts of to-morrow are fast approaching. Thus the purposes of God move on; and as he unfolds them his people are required to receive them, and, measuring themselves thereby, fit their operations to the work given to be performed.

Now, as soon as the Lord, in the course of his unfolding purposes, has brought up the work of each present day, it is the duty of the presiding men to enter into the matter with masterly judgment and determined forcefulness, to the accomplishment of that given to be performed. In order to effect this, they must direct the faith and energies of the Saints to the parts uppermost, and point them out as the work of the present day, upon which they are required to specially operate, until some other parts are brought uppermost. To thus take hold of some particular work as it comes round, and, making it the work of the present day, concentrate the efforts of the Saints specially to that point, is not only the duty of the Presiding Elders, but it is also the wisest course which they can pursue. For if there is no particular work for the operations of a present time, and the imaginations and desires of the Saints are allowed to run over the ground of a thousand years to find a work to perform, it is evident that their minds will be distracted and little will be accomplished, because their energies would be paralyzed by uncertainty.

Acting upon these views, we have from the first endeavoured to find for the Saints a work for each day, and to create in them a present interest for a present work. Such movements as wisdom seemed to suggest as necessary for the wants of the time and best for the general interests of the cause we have aimed to point out, measuring our general operations and varying the subjects of our Editorials to meet those present wants. Moreover, the whole Priesthood of the Mission have invariably been directed to the same work, and the combined efforts of the Saints in Europe concentrated upon present movements. In our Editorials and general action we have also *dwelt* upon those movements, for we were persuaded that much cannot be effected by passing touches, nor anything of weight moved without a concentration of efforts. The presiding men of the Mission have ably seconded these endeavours and entered into every movement pointed out with much forcefulness, while the efforts and co-operation of officers and members generally are unequalled in the history of the Mission. Under the favour of Heaven, to this concentrated power upon a chosen work laid down for the action of the present time much of the past success is due.

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DEPARTURE.—The ship *Emerald Isle*, Captain Cornish, cleared on the 18th of August and sailed on the 20th for New York, having on board fifty Saints from the Swiss and Italian Mission, and four from England, under the Presidency of Elder Henry Hug.

# THE VISITOR.

## ANOTHER VISIT TO THE BRITISH SAINTS.

(Concluded from page 501.)

In visiting all the British Saints at one time, some difficulties have presented themselves. Of course, I could have confined my visit to some brother's house, and made a report, and solicited its publication for others to read; but I desired to visit *all* the British Saints, because all were concerned *directly* in the object of the visit. Of course, this could not be done *personally*, and therefore I summoned to my aid the magician Literature, to transport me to your presence, through the *Star*. But even magicians cannot do impossibilities; and in this case the magician invoked has been apparently conquered by time and the limited space in the *Star*, where it was arranged that my visit should be made to all the British Saints. To overcome this, one of the difficulties in our way, he desires us all to be oblivious to time and space, and imagine our meeting continued, and Elder C. about to take up the subject of home manufactures.

"There, brother C., I have made the matter all straight for you. Now, then, we will have your favourite home manufactures."

"Well, brother Visitor!—well, British Saints!" Here there is a moment's pause, and then Elder C. starts directly into his subject with—

"Now, I do not profess to have studied society and its growths and conditions philosophically; but I believe that most thinking Englishmen in the manufacturing and commercial towns and cities have considerable practical knowledge upon such subjects as internal development and home manufactures. As you know, I reside in a manufacturing district, and have, especially since I entered the Church, been a thinking man. Upon the strength of my practical every-day experience, then, I fully agree with Elder D. upon the importance of Zion's internal development. I take as Gospel his statement that 'the Saints have reached that stage of their destiny where the people of of Zion must become self-dependent.' It seems to me quite clear that this Church must not be dependent on any but God and its own vitality and seeds of growth. The building up of the kingdom, and the welfare of Zion, and the destiny of the Saints must not be dependent upon the Devil and our enemies, nor even upon our outside well-wishers. The Church must not depend for its life or its means of living and flourishing upon his Satanic Majesty, or any of his army; nor must the Saints trust the purposes of their Master and the growth and destiny of the Latter-day Kingdom into the hands of any people, no matter whether bitter avowed enemies or kind friends—friends kind enough to trade with us and sell us their merchandize at the trifling consideration of our gold and large profits. Now, I have no objection to commerce and manufactures, but quite the reverse, and believe, with Elder D., that Zion, to grow and advance even as much as another step towards its hoped-for future, must now increase and flourish in those great fields of social existence and activity—namely, commerce and manufactures. It is not commerce and manufactures and merchandize, then, that I object to. My objection is against our being dependent upon either the Devil and our avowed enemies on the one hand, or our friendly merchants and speculators on the other hand. Utah wants commerce, manufactures, and general merchandize; but it is internal commerce and home manufactures and a general self-dependence that is so desirable. God has given the building up of his kingdom and the destiny of his great work into the hands of the Saints. They must not commit it or any part of it into the hands of any other people, whether they be our enemies, headed by his Satanic Majesty, or our friends, headed by merchants and speculators and accompanied by Utah military expeditions. Do any of us, British Saints, feel satisfied to trust the life and wellbeing of God's cause into such hands? I do not think that you do, and I *know* that I do not. Would you trust the life of the Church and the life of the Saints, as a community, into such hands? Have not the Devil and his agents, and tens of thousands of both men and women from the very infancy of

the Church thirsted for that life—aye, literally thirsted for the blood of the Saints? Have they not many times sought to destroy the life of the Church, to break up the community of Saints, and even to shed their blood? And how much have our friends, with the merchants, speculators, editors, priests, governments, and armies done to prevent such a solution of "Mormonism?" It is not necessary that I should inform the British Saints how much these have done for us, and the *kind* of doings that we owe to them. You are sufficiently acquainted with these matters. And what has the past experience of this Church, brethren and sisters, taught us? It has taught me that we cannot trust the interests of the kingdom into the hands of any but the Saints themselves, under God, and that the only trustworthy co-operators with us in the work are our invisible brotherhood, whose all, like ours, is bound up in the destiny of this work, and who in other spheres move step by step with us. Even if the Master was willing for his Saints to throw their sacred trust to others, the experiment is dangerous; and if they do not take all the interests of the work into their own hands and undertake all the parts of the upbuilding of the kingdom themselves, those interests are not safe in the hands of others; and if we leave our enemies or even trading friends to do any of the parts of the work, the Saints will get buffetted for it. If they go to the Gentiles or to the Devil's kingdom for aids and nurses and physicians to build up Zion and keep the community of Saints alive, Zion certainly never could become mighty and long-lifed. Now, as I take it, we do not want aids, nor nurses, nor physicians from the Gentiles, whether they be priests, or editors, or merchants, or manufacturers, or their operatives, or speculators, or teamsters, or armies. The Church has plenty of aids and operatives, and men capable of conducting manufacturing operations, and enterprising minds to make commerce flourish in the mountain home of the Saints, without going outside of herself; and the Church has enough vitality in it to live, grow, and flourish, without asking the Gentiles for physicians of any kind, whether priestly, editorial, administrative, commercial, military, or mobocratic,—especially when we consider the amount and kind of physic they do give us. Now, as I take it, then, the Saints must more than ever turn their attention to internal growth, and no longer let any of the great interests of the Church and the wellbeing of Zion be entrusted to the hands of others, nor leave any part of the kingdom for the alien to build up. Whether it be our spiritual growth and Church operations, or our social and domestic growths and arrangements, or our agricultural, commercial, manufacturing, or operative interests, the Saints must take all into their own hands, build up every part of the kingdom themselves, and be the only repositories of the interests of the cause. The Church, in fact, must become self-dependent; and her members must be her farmers and manufacturers and commercial men and operatives."

"Yes, Elder C.," I observe, "your doctrine of self-dependence is very solid; and, as you have intimated, it is not only the proper foundation for the Church to stand upon, but, as experience has shown us in very strong language, it is the only *safe* foundation. Moreover, it can easily be understood how much it must tend to the growth of Zion and the general interests of the community to produce our raw material, manufacture that which we consume, and be generally a self-dependent people. Indeed, I believe, with you, brethren, that the time has come when Zion *must* be self-dependent. Realizing this fact, and knowing how much home manufacturing operations will tend to render her self-dependent, the efforts which President Calkin called upon us to make for the interests of home manufactures in Zion seemed to me like a special call from Heaven. I believe that I am not generally unwilling to serve the interests of the kingdom, but this movement seems to be a special providence, and the act of rolling it on more a privilege than a duty. Perhaps I am enthusiastic; but I certainly could shout, Glory to God! at the anticipation of the establishment and successful operation of home manufactures in Zion; and believe me, Saints, I honestly thank Him for letting me contribute my mite to it."

"That is just as I feel, Elder E.," remarks the manufacturing brother. "I never felt so well over anything in my life."

"Nor I," joins in Elder F.

"Nor I," quickly adds Priest B.

Just here I can fancy hearing the voices

of thousands of British Saints making a perfect rush to have *their* say. I cannot, of course, name them all, nor can I separate their exclamations; but from the tongue of each I seem to hear—

"Nor I!" "Nor I!" "Nor I!"

"Capital!" ejaculates Elder D., rubbing his hands with satisfaction. "But how could we feel otherwise in a matter that touches so deeply the interests of the kingdom?"

Here darts in a warm-hearted faithful sister, who is quite a "Mormon" spur, with—

"I'll not own those for brethren and sisters who *do* 'feel otherwise.' They don't deserve to be called British Saints. *I* won't acknowledge them as such."

And sister looks full of indignation at the very thought of there being any one bearing the name of British Saint who *could* "feel otherwise."

"So we shall do our part, British Saints. We will claim our share in bringing out the internal growth of Zion, and for the success of her home manufactures."

"We will!" "We will!"

Are not such the heart out-burstings of all true British Saints? And do not the voices of the sisters join in the chorus with as much enthusiasm as the brethren? I am satisfied upon the point. True British Saints will always do their part and claim their share.

God bless you, British Saints! Thus I take my leave.

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## CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

Bristol, August 8, 1859.

President Calkin.

Dear Brother,—As I am about leaving the South Pastorate, I embrace the present opportunity of informing you of the condition of the same. The Saints generally are labouring diligently and faithfully to roll on the work by generously responding to all calls that have been made, by attendance to meetings and other duties devolving upon them.

The Travelling Elders have been warning the people by tracting and open-air preaching, as well as attending to the interests of the Saints entrusted to their care.

The Presidents of Conferences, without an exception, have been united with me in carrying out the instructions we have received from the Presidency, and are good faithful men. I feel to part from them with considerable regret, having laboured with them without a single misunderstanding. All has moved along in peace and love, labouring with perfect harmony and good feeling.

During the last twelve months the book debt of the Pastorate has decreased considerably. The June quarter of 1858 showed a debt of £231 2s. 10¾d. on the Pastorate; but in the June quarter of 1859 the debt is £65 2s. 10¾d., which I feel sanguine will be cleared off before the end of the present quarter.

I have travelled amongst the Saints in this Pastorate with considerable satisfaction; and being acquainted with their condition, I feel satisfied that, with but few exceptions, they have done their best, according to the circumstances under which they have laboured; and I feel that they will continue to improve as they manifest an interest in the advancement of the kingdom of God by their *faith and works*.

Baptisms have not been very numerous. The Gospel has been preached extensively for some years, and has met with considerable opposition, and the Saints have been very wickedly misrepresented, which has caused a great deal of prejudice to exist in the minds of the people; so that the few who are baptised are generally very good people, and far superior to those who have been in the Church a number of years, but who require continually labouring with to influence them to live their religion.

We held a Pastoral Conference on the 7th instant, which was well attended. We were blessed with the presence of President J. D. Ross, from whom we

have received many wise counsels and instructions.

The brethren of the south desire to join me in kind regards to the Presidency and all in the Office. I have the honour to remain yours very faithfully in the everlasting covenant,

GEORGE TEASDALE.

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# AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

*(Continued from page 546.)*

(From J. Carver's Journal of Travels in North America, published in London in 1778.)

"One day, having landed on the shore of the Mississippi, some miles below Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far before I came to a fine, level, open plain, on which I perceived, at a little distance, a partial elevation that had the appearance of an entrenchment. On a nearer inspection, I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breastwork of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular and fashioned with as much military skill as if planned by Vauban himself. . . . From the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity."

(From Mangi's MS. "*Diary*" of a Visit to the Ruins on the Gila in the year 1694; extracted in Schoolcraft's "*History, Condition, and Prospects of the Indian Tribes.*")

"There was one edifice, with the principal room in the middle of four stories, and the adjoining rooms on its four sides of three stories, with the walls two yards in thickness, of strong mortar and clay, so smooth and shining within that they appear like burnished tables, and so polished that they shone like the earthenware of Puebla. At the distance of an arquebuss shot, twelve other houses are to be seen, also half fallen, having thick walls, and all the ceilings burnt, except in the lower room of one house, which is of round timbers, smooth and not thick, which appeared to be of cedar or savin, and over them sticks of very equal size, and a cake of mortar and hard clay, making a roof or ceiling of great ingenuity. In the environs are to be seen many other ruins and heaps of broken earth, which circumscribe it two leagues, with much broken earthenware of plates and pots of fine clay, painted of many colours, and which resemble the jars of Guadalajara, in Spain. It may be inferred that the population or city of this body politic was very large; and that it was of one government is shown by a main canal which comes from the river by the plain, running around for the distance of three leagues, and inclosing the inhabitants in its area, being in breadth ten veras, [about 27 feet,] and about four in depth; through which, perhaps, was directed one-half the volume of the river, in such a manner that it might serve for a defensive moat, as well as to supply the wards with water, and irrigate the plantations in the adjacencies."

(From "Father Pedro Font's [MS.] Journal from Orcasitas, in Sonora, to Monteroy, California, in 1775, '76, '77;" extracted in Schoolcraft's "*History, Condition, and Prospects of the Indian Tribes.*")

"The Commandant determined that we should rest to-day, and thus we had an opportunity to examine the large building called Montezuma's House [with 'its ruins'], situated at the distance of one league from the river Gila, and three leagues E.S.E. of the Laguna. . . . The ruins of the houses which composed this town extend more than a league towards the east and other cardinal points; and all this land is partially covered with pieces of pots, jars, plates, etc., some common, and others painted of different colours—white, blue, red, etc; which is a sign that this has been a large town inhabited by a distinct people from the Pimos of the river, who do not know how to manufacture such earthenware. We made an exact survey of this edifice and of its situation, which we measured in the meantime with a lance; and this measure I afterwards reduced to geometrical feet, which gave a little more or less than the following result. The house forms an oblong square, facing exactly to the four cardinal points—east, west, north, and south; and round about it there are ruins indicating a fence or wall, which surrounded the house and other

buildings, particularly in the corners, where it appears there has been some edifice like an interior castle or watch-tower; for in the angle which faces towards the south-west there stands a ruin, with its divisions and an upper story. The exterior wall extends from north to south 420 feet, and from east to west 260 feet. The interior of the house consists of fine halls; the three middle ones being of one size, and the two extreme ones longer. The three middle ones are 26 feet in length from north to south, and ten feet in breadth from east to west. The two extreme ones measure twelve feet from north to south, and 38 feet from east to west."

(From an American publication.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America,—in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of one hundred animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with clothes and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrolton, near Milwaukee, in the State of Wisconsin: ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base; attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. . . . The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids, coated with stone, and quadrangle stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; and on the facades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of death's head and bones. At Palenque are immense ruins—a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 feet broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been 60 miles in circumference, and contained a population of three millions of souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization. . . . In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 40 acres, and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt,

hieroglyphics on stone denote remarkable events, which no man has yet been able to decipher. Architecture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 16 or 18 hundred years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The cocentric circle of some of these trees—the well known cycles for a year—have been counted, which showed that they were more than 1,800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion, the seat of an ancient mighty empire!"

*(To be continued.)*

## PASSING EVENTS.

GENERAL.—The accounts from Lisbon of the olives are very bad, and a very short crop is expected: the vine disease is worse than ever, and the loss in money to the farmers and to the country generally will be very great. From Oporto, letters, in which every credence can be placed, describe the state of the vineyards as most disastrous. A general massacre of Christians is reported to have taken place in two towns of a district in Borneo. A letter from Vienna states that a complete re-organization of the Austrian army, particularly of the Artillery, is about to take place. The Viceroy of Egypt is considerably increasing his army. The work of serf liberation in Russia is still going on, and it is expected that serfdom in the whole of the Czar's dominions will ere long have ceased to exist. From eight to ten thousand of the late East India Company's European troops have signified their desire to avail themselves of the opportunity of taking their discharge: Government has already chartered two vessels for the conveyance of 1,200 of them.

## VARIETIES.

HINT TO OUT-DOOR PREACHERS.—"Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building."—*Wesley.*

HOW TO KEEP FLIES FROM AN APARTMENT.—Flies will not pass through the meshes of a net, even though those meshes are more than an inch in diameter. Therefore suspend a net made of light-coloured thread to the outside of the window; and although every mesh is large enough to admit not only one fly, but several flies, with expanded wings, to pass through at the same moment; yet, from some inexplicable dread of venturing across the mesh-work, these insects will be effectually excluded. The cost of a thread net is very trifling, and the trouble attending its use is small. It may be firmly secured on the outside of the window as soon as the flies begin to be troublesome, and allowed to remain till the cold weather; or, what is better for those who admit the comfort of frequent window-cleanings, it may be stretched to a slight outer frame of wood, and in that manner easily fixed to the window or removed from it. A substitute might even be found for a net by fixing small nails round the window-frame at the distance of about an inch from each other, and stretching threads across, both vertically and horizontally. It is necessary to state that, in order for this plan of excluding flies to succeed, it is essential that the light enter the room *on one side only*; for if there be an opposite or side-window the flies pass through the net without scruple. It is said that it is not even necessary to have a net, or threads arranged vertically and horizontally so as to resemble one, but that if threads be stretched in a horizontal direction only across the openings of windows, at the distance of about an inch from each other, even this will be sufficient to keep out the flies.

CATHOLIC CONFIRMATION AT SUTTON.—"On Sunday morning last, a confirmation took place, by the Catholic bishop, of upwards of 100 children and adults. The newly-confirmed, each holding a lighted candle, surrounded the altar, which was itself illuminated with upwards of seventy lights. He enlarged on the advantages of the scapular and the rosary of the Virgin. He asked those who had obtained scapulars to exhibit them, which they did,—all the newly-confirmed appearing to have them. He then proceeded to explain the meaning of their three colours—viz., blue for purity, red signifying the blood of Jesus, and brown being the Virgin Mary's chosen colour. He told them to put them over